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WOMAN WEARING NECKLACE AND BRACELETS

[p. 64(A)]

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796 before the appointed time a large canoe manned by a deputation of Cayapa is sent by the chief to La Tola, or wherever the priest may happen to be residing at the time, and he is brought up. His arrival at the pueblo is usually preceded by the gathering of practically all the Cayapa who can attend the fiesta, although some stragglers may not appear until the following day.

[346] In each of the three Cayapa villages there is a special house, known by the Spanish term convento ("monastery"), which is reserved for the priest and at no time is ever occupied by anyone else. After establishing himself the priest usually goes directly to the church and holds the first service, and thereafter throughout his stay he is kept busy holding services of one kind or another. Usually two regular services are held each day, besides the various special masses for the repose of the souls of the dead, especially those who have died within the year. In addition to these services the priest officiates at all the marriages, baptisms, and confirmations for the year past. He remains usually from a week to two weeks at each of the three Cayapa villages, depending on the interest of the Indians and the apparent need of his presence.

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As in each of the other fiestas described, ofrendas and bodas are held almost every day, and sometimes several in a single day. Except in one particular these are the same as the ofrendas and bodas at the other fiestas and those celebrated between times. On this occasion every one who intends to give a feast usually brings to the morning service in the church a small portion or several small portions of each kind of food to be used at the feast.

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These are placed on a table specially provided for the purpose in the center of the church, and a particular blessing is given these by the priest during the service. They are then usually taken to the convento as a gift to the priest, or they may be taken back to the feasting table. 796

During his entire stay the priest is provided by the Cayapa with an abundance of all kinds of native foods. Every morning quantities of plantains, yuca, fruits, game, and fish are taken to the convento, and in every way the Cayapa see that he is abundantly supplied. In addition, of course, he is paid in money by them for the various masses and special services which he conducts.

Boda

In the strictest sense of the term, a boda is a marriage feast or ceremony. Among the Cayapa, however, it has attained in addition a more general signification, being applied to any gathering at which there is feasting and dancing, but which is without special church services such as are held in the fiestas. A boda therefore usually includes, besides the ordinary feasts proper, other special feasts known as ofrendas, which are really feasts for the dead. In addition there are usually held certain simple church services which do not require the presence of a priest. Usually a number of bodas are held during the course of the year. Each in a way is a personal or family festival, and is almost always given by one, or not more than two, families. They are all practically alike in their essential features. A detailed description of one will give an adequate idea of all. 796 585 765 796

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shown in pl. xx. Under ordinary circumstances most women wear their hair full-length in this way, but frequently a case (as in pl. xix) is found where the hair is comparatively short. This is due to the custom of cropping the hair on the death of a relative. An example of waviness of the hair is given in the case of the woman shown in the latter plate. The hair in this case is dark-brown. With advancing years the hair tends to become thinner, but no case of even partial baldness was observable either among the men or the women. Throughout life the hair retains its color in almost every instance, but rarely a person is seen who shows a sign of grayness, and one old man was found whose hair was white—it had become thus many years before, though no one knew the cause. No other individual with white or even partially white hair was encountered, and it was claimed by the Indians that the old man referred to was the only individual in the tribe who exhibited this peculiarity. The fact that the hair retains its color so well is probably due to the fact that the Cayapa practically never wear any form of head-covering.

Considerable variations are found in the form of the nose. In some it is wide and rather flat toward its tip, this appearance being due to a considerable distension of the nostrils, the openings of the nostrils being in many cases quite round. However, it escapes completely any approach to the true mongoloid type from the fact that in no case is there such a lack of bridge as is found in the real mongoloid nose. In fact, the contrary is quite the case, and in many instances the bridge is quite high, giving the nose the impression of slight aquilinity.

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Antonito forfeits his profit by fighting. About 1955, Pedro José planted some calabash trees to mark the boundary between his land and the neighboring land of Antonito Riki. One day, while working near the line, he spotted some cacao plants that had been planted on his side. He said nothing at the time, but some weeks later, during a wake given by Kalía at his daughter's death, Pedro José became drunk and inquired of the group at large, and of Antonito in particular, "Who planted the cacao?" Antonito admitted the act, and an argument began which soon developed into a general fight. Kalía stopped it after a while, stating that he did not want people to fight when he was sad over the death of his daughter. Pedro José wanted forty sucres damages for the blows to his eyes but Antonito, backed up by his mother, refused to pay and Pedro José left the wake with his daughter. Later he uprooted the cacao plants, but nothing more was ever done.

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Although the uprooting of the cacao plants was an act of spite, Pedro José was justified, as the boundary was clear and well-known. Ordinarily, Antonito could have expected to profit from the labor he expended in planting the cacao, but by getting drunk,